/53 cont./

263 Many vegetable species are occationally used in Kayová cooking, such as, for example, a native and uncultivated cará (which is not the cará-do-ar), with a very large bulb.

224 Hunting and capturing animals are part of the Guaraní's daily activities. I have had the opportunity to observe their importance particularly among the Mbüá of Rio Branco. /54/ Every morning a good part of the men leave home, going into the forest "in order to look at the traps." Each man has four, five, or more traps of snares and sticks /Port. jicara/ in the forest. With snares of flexible branches, pigs, deer, antas, etc. are caught "by the hand" (i.e., by the front leg). The snares for antas are of very thick
223 ropes. To catch macucas and other birds, small snares, fig. 7, which hold the bird by the leg, are prepared.

224 Since the gun (mboká) has become known -- which, by the
411 way, few possess -- the use of arrows, including the guyrá pïá (an
177 arrow for birds; blunt in order not to get caught in the trees),
[192] is becoming more and more rare. As a consequence of the cultural
[178] contacts, it is noted that the technique of making bows and arrows, although continuing to have great economic utility for these Mbüá, has ceased to be bound up with hunting in order to assume commercial interest, because there are always buyers interested in native weapons, even though made without care. The hunter,
[825] however, goes armed with his gun and, having reached the forest, imitates, by whistles, the voices of the macuca, the jacu, the monkey. To call macucas, incidentally, a whistle of industrial origin, "flute to entice macuca" is used. One can see that the acculturative process has fully struck the most genuinely native
[182] economic preoccupations. But since there are few individuals
[422] who possess guns, it is obvious that this aspect of economic acculturation is equivalent, in a certain sense, to a cultural disintegration, creating needs without giving the means to satisfy them.